

HOWNICKAN

PEOPLE OF THE FIRE



Vol. 12, No. 9

Citizen Band Potawatomi Tribe

September, 1990

Remodeled pro shop thrills golfers, visitors

Business Committee considering possibility of adding first-class restaurant upstairs

The carpet makes a good indoor putting green, and there's a remote control for the big screen, cable TV. There's a sharp-looking new couch, new tables and chairs, and a whole new look for the pro shop.

It's a little bit of heaven for golfers at the tribe's Fire Lake Golf Course, and it has received rave reviews. Tribal administrator Bob Davis said that the tribe spent about \$35,000 renovating the pro shop area and is very pleased with the results.

"It was nasty, dirty," he said. "It really needed it." The area, in the lower level of the split-level building that overlooks the golf course, now has new ceilings, new carpet, walls, shelves and display cases and especially all-new bathrooms.

"The bathrooms are the biggest thing; they were completely redone," Davis said. All the fixtures are new, including shower facilities and lockers. "We can now rent lockers to the women golfers," Davis added. There are other new touches, such as improvements to the air conditioning, new blinds and such, but probably the most popular improvement is the addition of cable television.

"Those golfers really like to come in there and watch ESPN," Davis said. He worked out a deal with the cable company to run the cable in from the road and installed the big TV on a wall mount, with a remote control for the viewers to fight over. They can watch golf tournaments or football games or whatever while enjoying refreshments from the snack bar or browsing in the pro shop.

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View from pro shop looking toward snack bar area

U.S. Supreme Court to hear tribal sales tax case

The Citizen Band Potawatomi very successful Tribal Convenience Store at Hardesty and Gordon Cooper in Shawnee became the subject of national attention Oct. 1 when the United States Supreme Court agreed to decide whether Oklahoma may collect taxes on sales at the Potawatomi Tribal Store.

Spokesmen for the Oklahoma Tax Commission and the Citizen Band Potawatomi Tribe disagreed on practically every point of the long-standing legal dispute except one — this is a very important case and the outcome will go a long way toward shaping the law regarding relations between states and Indian tribes.

"The Oklahoma Tax Commission wants to kill the goose that could lay the golden egg," said John A. "Rocky" Barrett Jr., chairman of the Potawatomis. "The tax commission can only see a fast buck in grabbing tribal tax revenues. Greed and shortsightedness do not lead to progress.

"All we can do is circle the wagons and hold onto our scalps, because the cavalry won't come to save us."

David Miley, chief counsel for the tax commission, agreed on the importance of the case. The Associated Press quoted him as saying the decision "is for all the marbles."

Miley said that if the state prevails in the case "it will go a long way down the road in sorting out what rights the state has in taxing its citizens."

Michael Minnis, attorney for the Potawatomis, said a decision unfavorable to his clients would give states the power to "wipe out" Indian tribes. "If the goal of the state is to end the Indian tribes, he (Miley) is right about the importance," Minnis said.

The case began in 1987 when the state assessed \$2.7 million in back cigarette taxes, first against Barrett personally, then against the store. It has been in the courts since.

The state won a partial victory in federal district court in Oklahoma City when Judge Lee R. West ruled that the tribe had to collect taxes from non-members but not from Potawatomis, but the tribe won on appeal to the 10th Circuit Court of

Appeals which ruled in November of last year that the tribe did not have to collect state taxes at all. The tax commission appealed that ruling to the Supreme Court.

Issues in the case differ from similar cases on several points. The Potawatomi store, unlike some others, is operated by the tribe itself and is located on tribal trust land. The tribe has its own tax commission and imposes tribal sales taxes on items sold at the store, including cigarettes. Profits and tax revenues go to operate tribal activities.

Also complicating the case is Public Law 280, a federal statute which once gave states an opportunity to assume jurisdiction over Indian land. Only five states assumed that jurisdiction and Oklahoma was not one of them.

Before the Supreme Court decided whether to hear the case, it asked the U.S. solicitor general's office to comment. In a brief filed in August, the solicitor general urged the court to accept the case but to decide in favor of the state without hearing arguments. While the court

decided to accept the case, it also decided to give both sides an opportunity to argue it.

Barrett said in a statement that while the tribe was disappointed that the Supreme Court decided to review the 10th circuit's decision, "we are encouraged that the justices decided not to take the gratuitous advice of the U.S. solicitor general to not even allow us to argue the merits of the case before the court."

His statement continued:

"One important fact has been erroneously reported in the media: The cigarettes sold at the Potawatomi Tribal Store are not 'untaxed' or 'unstamped.' The tribe, like all government entities, funds itself on collected taxes. The products sold at the store have a six percent sales tax and cigarettes have a tax of 30 cents per carton. These funds are remitted to the Potawatomi Tax Commission and are subject to appropriation by the legislative body of the tribe for government purposes.

"There is no difference between a

Please turn to page 16

It may be French to you, but the meaning is clear

Répondez s'il vous plait. No, it's not Potawatomi, but it's the next best thing — French. But many tribal members, despite French ancestors, don't understand the phrase or its abbreviation — R.S.V.P.

In plain English, it's "please reply."

Most of you who live outside the Shawnee area will see that phrase sometime this year on an invitation to a regional council meeting. This year's schedule of nine meetings began Sept. 30 with the Dallas regional, and the same old problem cropped up.

"We send out the invitations and then the people don't show up," administrator Bob Davis explained. "We have to pay for the food anyway, which is just a waste." The tribe provides lunch for those attending the regional meetings, which must be held larger hotels to accommodate the gathering. Hotels require that the tribe guarantee and pay for a certain number of meals, whether that many show up or not. Invitations are sent well in

advance to tribal members in that area, tribal rolls director Mary Farrell said. At the bottom of the invitation is that "R.S.V.P." phrase, and a reply card is even enclosed, which the tribal member marks yes or no and indicates how many are coming.

The problem arises when 300 cards are returned, 300 meals are guaranteed and only 100 show up. The tribe has to pay for the other 200 meals anyway.

"We know that people have things come up at the last minute," Davis said. "We just want to ask them to pick up the phone and call Mary on our toll-free telephone line, and let her know they aren't going to be able to make it. That would help a lot."

The food guarantee can be changed up to 24 hours before the meeting, so a call made to the tribe as late as the Friday before the meeting could be a great help.

Davis said he would really appreciate help on the problem. "It's the tribe's money, and I'm just trying to keep an eye on it," he said.

Regional Council Schedule 1990-1991

September 30 — Dallas, Texas

Dallas Marriott Quorum
14901 Dallas Parkway, Dallas, TX 75240, 214-661-2800

October 28 — Denver, Colorado

The Westin Hotel, Tabor Center Denver
1672 Lawrence St., Denver, CO, 303-572-9100

November 3 — Santa Clara, California

Santa Clara Marriott
Great American Parkway, Santa Clara, CA 95054, 408-988-1500

January 12 — Phoenix, Arizona

Doubletree Suite Hotel, Phoenix Gateway Center
320 N. 44th Street, Phoenix, AZ 85008, 602-225-0500

February 2 — Seattle, Washington

Holiday Inn Crowne Plaza
6th & Seneca Street, Seattle, WA 98101, 206-464-1980

February 16 — Long Beach, California

Hyatt Regency
200 S. Pine Avenue, Long Beach, CA 90802, 213-491-1234

March 9 — Kansas City, Kansas

Hyatt Regency, Crown Center
2345 McGee Street, Kansas City, MO 64108, 816-421-1234

April 6 — Tulsa, Oklahoma

The Westin Hotel
Williams Center, Tulsa, Oklahoma 74103, 918-582-9000

May 4 — Houston, Texas

Holiday Inn, Crown Plaza
2222 W Loop South, Houston, Texas 77027, 713-961-7272

Tulsa conference will address AIDS threat to Native Americans

An educational conference for Native Americans about the disease of AIDS and its threat to the native American population will be held November 29 and 30. The Native American HIV/AIDS conference, "Our Future Now", will be held in Tulsa at the Westin Hotel, Williams

Center.

The conference will address the varied issues confronting Native Americans as health professionals and as a community. The conference is a prelude to the Tulsa opening of the "Names Project", a collage of

quilted panels sewn in memory of all persons who have died of AIDS.

The conference is being sponsored by the Indian Health Service, The Muscogee Nation of Oklahoma, the Oklahoma State Department of Health and Southwest Area Health

Education Center.

Registration for the two-day conference is \$75 before November 1 and \$100 after November 1. Send registration to: native American HIV/AIDS conference, P.O. Box 2005, Sapulpa, Oklahoma 74067.

Cherokee tribe approved for participation in Self-Governance Demonstration Project

The Bush Administration has approved the agreement for the Cherokee Nation's participation in a program aimed at giving Indian governments more authority over federal funds. The Cherokee nation is one of six tribes participating in the Self-Governance Demonstration Project, which was authorized by 1988 law. Assistant Secretary for Indian Affairs, Dr. Eddie F. Brown announced the approval of the agreement under the Self-Governance Project on July 2 for five tribes. The sixth tribe signed the agreement on July 3.

The agreement goes into effect October 1, the beginning of the fiscal year for the federal government. The Cherokee Nation has the largest amount of funds to be administered under to the project, \$6.1 million next year.

"This is another step, along with expanded P.L. 93-638 contracting, toward tribal governments full authority and responsibility for governing their reservations," Brown said. "The tribes will assume the responsibility for budgeting and spending most BIA funds being spent on their behalf at the agency, area and central office levels. The tribes will also have the ability to operate programs with minimal regulations and record-keeping requirements and will have the ability to shift funds between programs. I congratulate those tribes for their desire to move out front in this big step."

Terms of the agreements allow the six tribes to administer and redesign existing BIA programs according to tribal priorities and to receive direct funding from BIA's annual budget appropriations. Under the terms of the authorizing legislation, a total of 20 tribes can participate in the demonstration project.

William Bettenberg, an assistant to Interior Secretary Manuel Lujan who acted as Interior's chief negotiator with the Indian tribes, said he was impressed with the level of sophistication of the tribes. "I found all of them

interested not only in their individual demonstration program but also in the viability of the self-governance concept. They all want the demonstration to 'showcase' the viability of this new approach."

While the agreement with the six tribes are similar in format, they differ somewhat in the specific programs and funds that are being transferred to the tribes and those that the United States is retaining.

All the agreements provide adequate audit and recordkeeping provisions, and exclude funds for programs that are specifically restricted. Authorizing legislation also required that the Secretary of the Interior not "waive, modify or diminish in any way the trust responsibility of the United States." Each agreement provided for the Secretary to monitor trust resources to insure that they are protected. The Cherokee Nation Agreement is the only one to eliminate the BIA agency office for the tribe.

Other key provisions of the agreements include program consolidation, program flexibility and redesign, program standards or rules, and the effect of current regulations. Essentially, each tribe starts with the program rules currently in place but is then given broad flexibility to establish its own standards and to shift resources based on its own priorities and procedures. An expedited process is provided for security waivers of federal regulations. The demonstration projects will be monitored over the next several years to document changes in program direction and performance.

The six tribes participating in the Self-Governance Demonstration Project are the Cherokee Nation, Tahlequah, Oklahoma; Quinault Indian Nation, Tahola, Washington; Lummi Indian Nation, Bellingham, Washington; Jamestown Klallam Indian Tribe, Sequim, Washington; Hoopa Valley Indian Tribe of Hoopa, California; and the Mille Lacs Band of Chippewa Indians of Onamia, Minnesota.

Davis expects improvements to help golf course business

From page 1

"The improvements are so drastic that it's bound to help business," Davis noted. He said the golfers are really enthusiastic. "They say it's like having a country club atmosphere at a city course."

Improvements have also been made outdoors with the addition of a new greens mower, fairway mower, Cushman equipment carts and a new sand spreader. About \$40,000 was spent on the equipment, which greatly aids in keeping the course in top-notch condition for the many tournaments played at Fire Lake.

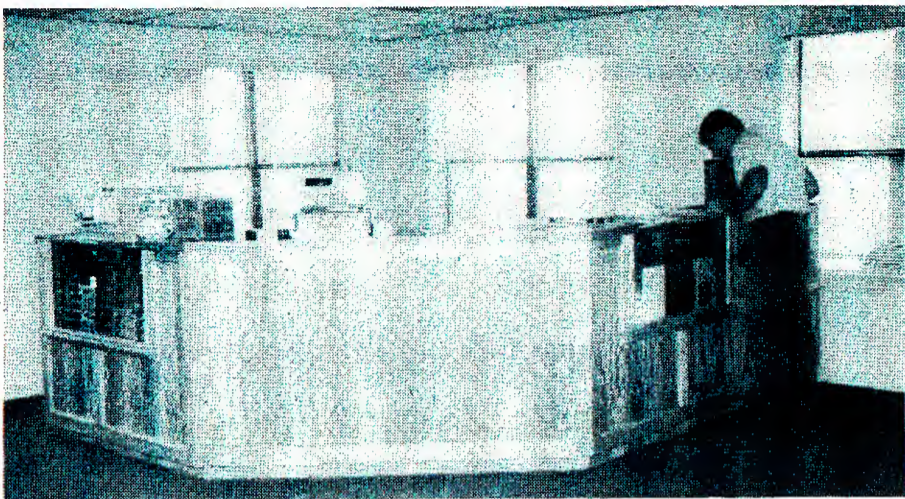
One major improvement Davis would like to see made is the addition of a new pond or lake on the back nine. "We need a five and a half acre lake to help keep the course watered in the area," he said. "The ground dries out so bad there that balls roll in the cracks." There is currently no way to get water to the back nine.

Davis hopes the Business Committee will agree to spend about \$16,000 building the lake. "It's a real necessity to do it this winter," he said.

Also under consideration by the Business Committee are various proposals for use of the upper floor of the golf course building. The elderly nutrition program moved out several months ago when renovations on the new Health and Nutrition Center were completed, and the space has been empty since.

A first-class restaurant and club with private party facilities is one of the plans under consideration. Business and Grievance Committee members met recently with Operations Director Bob Dunning to review a proposed floor plan and costs for such an enterprise. A restaurant would take advantage of the existing kitchen facilities (although they would have to be enlarged) but most importantly, the site would offer a spectacular view for diners as well as wine and mixed drinks with meals, a rarity in the area.

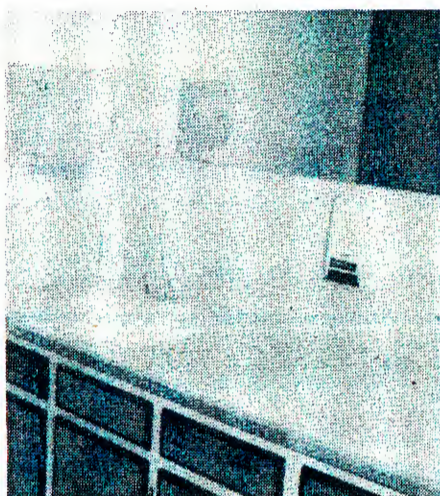
The tribal officials discussed several options, ranging from a full-service, first-class restaurant from the beginning to phasing in restaurant services beginning with a limited daytime operation and expanding later. No final decisions had been made at presstime.



New counter and display cabinets brighten up pro shop



Motley, Barrett try putting on new carpet



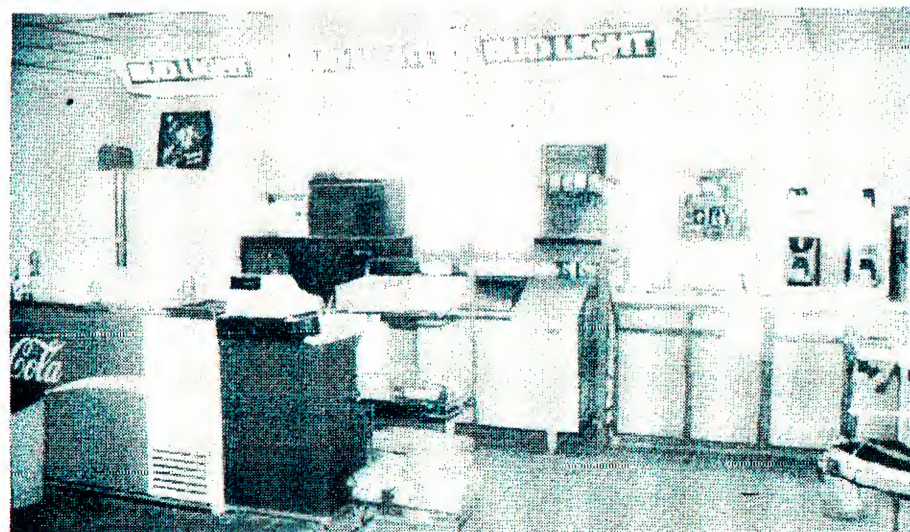
Both bathrooms were completely remodeled



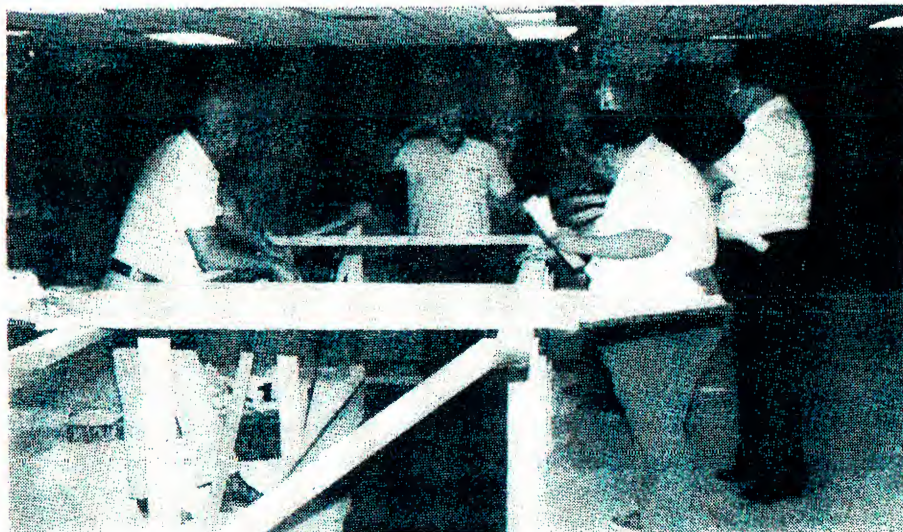
New tables and chairs provide spot to snack, watch television



Hilton Melot, John Barrett, Linda Capps, Esther Lowden, Joanne Johnson, Bob Dunning look over plans for proposed restaurant



Snack bar area was remodeled but could be moved upstairs to conform Business Committee plans for upper level



Dunning, J.P. Motley, Barrett, Melot, Bob Davis, Francis Levier discuss possibility of locating bar around new stairway from pro shop below

TRIBAL TRACTS

Qualls appointed to represent tribe on national board

David Qualls, Director of Gaming for the Citizen Band Potawatomi Tribe, has been appointed to represent the tribe on the Board Of Directors of the National Indian Gaming Association (NIGA).

NIGA, an association of gaming tribes, has been put in charge of writing the regulations for the new Indian Gaming Regulatory Act which will be administrated by the National Indian Gaming Commission.

The chairman of the commission is Anthony J. Hope, son of famous entertainer Bob Hope. The other two commissioners have yet to be named; however, Joel Frank, Executive Administrator for the Seminole Tribe of Florida, is expected to be confirmed very soon.

Qualls said his position as a board member will be to help prepare legislation to regulate Indian Gaming and give the gaming operations a stable organization that will represent the tribes' interests in gaming activity.

Camping spaces earn money for tribe

The Citizen Band Potawatomi Tribe earned \$8,200 from rental of camping spaces to the National High School Finals Rodeo in Shawnee during June, tribal administrator Bob Davis said.

The tribe spent \$9,800 upgrading the electrical service at the campground area adjacent to the pow wow grounds on Gordon Cooper Drive. "That means we will make a

profit next year," Davis pointed out. The rodeo, which brings in thousands of people from all over the country, will return to Shawnee in 1991 and 1992, and hundreds of campsites are needed to accommodate the visitors.

Davis also noted that the electrical improvements were made in time for this year's pow wow so that tribal members could take advantage of them. And the tribal enterprises all reported greatly increased business during the rodeo, especially at the convenience store and at the museum and gift shop.

Scholarship program serves 34 students during fiscal year

The BIA scholarship program had a very successful year, with 34 students receiving \$28,200 in financial aid to further their education. "We have asked for \$50,000 for next year," said tribal administrator Bob Davis.

Another program which is helping a lot of people is also costing a lot of money. Davis said that 461 people are being helped through the prosthetics program, at a cost of \$99,000. He is concerned about funding the program at that level, since only interest monies may be spent. The Business Committee will be considering the problem at future meetings.

Correction

A story about Tribal Police Chief Dave Kubiak in last month's HowNiKan said that he had been in police work thirty years. Kubiak points out that he would have had to start that career at age 16, which he didn't. The story should have said that he has been in police work for 20 years.

'Healthy Traditions' winners named

The American Indian Health Care Association (AIHCA), a national health care organization, has announced the winners of the first annual 1990 "Healthy Traditions" awards. The award recognizes creative approaches to solving health problems in Indian communities through projects which draw on the rich cultural traditions of Native Americans.

Four award winners received honor certificates and cash stipends of \$250: The Indian Health Board of Minneapolis for their youth project "Soaring Eagles", the Devils Lake Sioux Tribe of Fort Totten for the "Frybread Five and Dime Run", the Swinomish Tribe of Washington for the traditional infant care booklet *Beda, My Child*, and a tie winner between the Leech Lake Health Department for "Circle of Life", a video focusing on teen pregnancy, and the Seneca Nation of Indians in New York for their AIDS Prevention Project.

Over 60 health projects sent in applications for the award. All project descriptions received have been compiled into a Native American Health Promotion and Disease Prevention Bibliography.

Both the bibliography and the winning projects will be showcased at a national press conference to kickoff the Healthy People 2000 campaign, a broadbased, decade-long initiative led by the U.S. Public Health Service to improve the health of all Americans through prevention, rather than just treatment, of health problems. The September 6-7 conference in Washington, DC will mark the premier of the Year 2000 National Health Promotion and Disease Prevention Objectives, which will set out a prevention agenda for the 1990s. President Bush and Secretary of Health Dr. Louis Sullivan will participate in the conference.



Lowden On Bulldog Squad

Junior Lowden, son of Tribal Museum Curator Esther Lowden, is one of 72 players on the Southwestern Oklahoma State University football team this year. Southwestern plays in the Oklahoma Intercollegiate Conference. Junior, a Tecumseh High School graduate, is at far right in the front row. When not at school in Weatherford, he lives with his parents in St. Louis, Oklahoma.

Potawatomi shawl goes to First Lady

Esther Lowden had made a lot of shawls in her time, and they've been worn by a lot of women. But this latest may take the cake.

Barbara Bush, First Lady of the Land, now has a red shawl custom-made by Esther. The shawl was presented to her when she addressed more than 400 delegates at the National American Indian Housing Council's 16th annual convention July 26 in Washington, D.C.

Esther's not sure exactly which shawl Mrs. Bush ended up with, since she sent two. "They were both red, but one had a traditional Potawatomi design and the other had ribbon work," the museum curator said.

The tribe received the following letter of thanks from the White House:

THE WHITE HOUSE

September 7, 1990

Dear Mr. Barrett,

Many thanks to you and the Potawatomi Indians of Oklahoma for the beautiful red shawl made by Ester Lowden. It is just wonderful. Your thoughtfulness in remembering me with this special gift is greatly appreciated.

With all best wishes,

Warmly,

Barbara Bush

Mr. John Barrett
Chairman
Citizen Band of Potawatomi
Indians of Oklahoma
1901 Sauk Gordon Caper Drive
Shawnee, Oklahoma 74801

So many thanks.



BINGO

Crowd of 445 attended party

2nd Anniversary Celebration



Tribal Chairman John Barrett calls the numbers for the truck give away game



Bingo Hall Manager David Qualls announces the big game.

Lee Ann Dickson displays the \$1000 in cash she won that evening (right).



The formal presentation — Chairman Barrett, Mrs. Wyatt, Business Committee Member Hilton Melot and Grievance Committee member J.P. Motley with truck (below).



Potawatomi Tribal Bingo celebrated its second anniversary with a big special party night Sept. 15.

A crowd of 445 attended the event which was hosted by Business Committee Chairman John A. "Rocky" Barrett. Free ball caps and hot dogs were enjoyed by everyone playing and the hall gave away a brand new 1991 GMC Sonoma pickup to highlight an exciting evening.

The winner of the truck had been without a car for two years, and bought her bingo card with her "last five bucks." Patricia Wyatt of Rt. 2, Shawnee, was the lucky winner of the Sonoma pickup all the bingo players had been admiring for weeks. She told David Qualls, Director of Gaming, that she had been without a car since her son wrecked hers two years ago.

She said she started not to play the big game. "I bought the card when they said last call — with my last five dollars," she said. Wyatt has played bingo at the Potawatomi hall "ever since it opened." Earlier that night, Lee Ann Dickson of Shawnee won a \$1,000 in cash in another special game. Barrett called the numbers for the big game, and several Business and Grievance Committee members were also present.

Qualls later noted a few of the accomplishments that the tribe has accomplished with the bingo enterprise. "We are very proud to offer the MegaBingo satellite game for \$500,000 as well as the ElectroBingo," he said. The tribe has remodeled the pull-tab and callers' stand areas in the past month. Previously the tribe had installed a new drop ceiling, painted the interior and paved the parking facility.

In the coming year Qualls hopes to implement some new types of bingo games that are legal under the National Indian Gaming Commission guidelines for Class II Bingo operations like the tribe is presently operating. "These new games will stimulate the players and keep our hall as one of the state's most popular halls," Qualls said. "In addition to our regular Bingo program, I hope to begin playing table-type bingo games along with electronic pull-tab machines to attract the player that normally doesn't like the long, drawn-out bingo session.

"Bingo is reaching a point where the game is experiencing some growing pains," he said, "and the halls that are to succeed are the ones that can bring new games on the scene quickly and market them so the players will try them."

Qualls invites everyone to stop by the bingo hall and get a first-hand look at just how popular and successful Potawatomi Tribal Bingo has become in just two short years.

Tribes in Oklahoma...

Cheyenne Arapaho tribe receives sculpture

OKLAHOMA CITY — A commemorative gift to the Cheyenne-Arapaho tribes of Oklahoma was presented at an unveiling ceremony at the State Capitol second floor rotunda September 19.

The gift was a life-size bronze bust of the great Cheyenne Peace Chief Black Kettle. The bust was sculpted by renowned Western artist Gregory Perillo. Perillo said he feels very honored to place his work with the Cheyenne-Arapaho Tribes. He commented that his hope is the memory of Chief Black Kettle will live forever through his work.

The bust will be on permanent display in the Cheyenne-Arapaho tribal government headquarters at Concho. The sculpture is the original work for the Prudential collection and is valued at \$36,000.

Without doubt, Black Kettle was the most significant Cheyenne Chief of all. He attempted to guide the Cheyenne through the difficult years of frontier conflict between 1860 and 1868.

According to Stan Hoig, Ph.D., professor emeritus, Central State University, in his book, "The Great

Peace Chiefs of the Cheyennes," Black Kettle first came to the attention of record history in 1860 when he was the lead signer for the Cheyenne at the Treaty of Fort Wise, Colorado.

It was Black Kettle who first initiated a peace effort in 1864 to Major Wynkoop at Fort Lyon asking for a council. Wynkoop led a military expedition to meet with Black Kettle. It was during those talks that Wynkoop became an avid admirer of the Chief and later wrote of the meeting:

"...there was one exception to those ferocious looking faces; it was the countenance of one, who I knew to be the most powerful among all the Nomadic tribes, one who I could see since my prejudices had fled, has been created a ruler, one who had stamped upon every lineament, the fact that he was born to command ... he gave me a look of encouragement which assured me more than if I had the knowledge of a thousand bayonets within call; this was Moke-ta-va-tah, head Chief of the Chey-

ennes ... better known as Black Kettle."

In 1864, after the murder of Cheyenne Chief Lean Bear who had recently been to Washington, D.C., and met with President Lincoln, Black Kettle was persuaded by Wynkoop to go to Denver and talk peace. Black Kettle defied the anger of his own warriors and risked the journey.

He told Governor John Evans, "...I have come to talk plain with you. We must live near the buffalo or starve." Black Kettle was promised safety and brought his people in to camp at Sand Creek.

There at dawn, on November 28, 1864, his village was attacked and massacred by troops under Colonel John M. Chivington, the man who promised Black Kettle safety.

With the approachment of the soldiers on that day, Black Kettle hurried and tied a United States flag on the top of his tipi pole. He stood in front of his tipi waving a white flag. But the troops commenced firing. Black Kettle's wife was shot nine times and miraculously survived. Though Black Kettle survived, several Cheyenne Chiefs and

many of his people were slaughtered. The survivors fled. A year later they were found on the Cimarron River, south of Fort Dodge.

After Sand Creek, Black Kettle's leadership was severely diminished as the Cheyenne Dog Soldiers ravaged the frontier in revenge. Even so, he defied the dire threats of the Dog Soldiers and again talked peace with the white man at the Little Arkansas in 1865 and at Medicine Lodge in 1867. Black Kettle spoke these words:

"... Although wrongs have been done me, I live in hope. I have not got two hearts ... All my friends — the Indians that are holding back — they are afraid to come in; are afraid they will be betrayed as I have been. I am not afraid of white men, but come and take you by the hand, and am glad to have the opportunity of so doing ... These lands

that you promise to give me I know nothing about ... possibly you may be intending to do something for me better than I know of."

Black Kettle took his band south of the Arkansas River away from western Kansas where the Dog Soldiers were fighting to protect their hunting grounds. He sought sanctuary for his people at Fort Cobb but was refused.

Camped on the bank of the Washita River, on November 27, 1868, one day short of four years after Sand Creek, Black Kettle's village was again the victim of a surprise dawn attack led by General George A. Custer.

Chief Black Kettle, along with his wife and many men, women and children, was killed. Custer had killed the man who had worked the hardest for peace on the Plains.

Black Kettle's descendants were honored at the Capitol ceremony. Black Kettle's contemporary, Cheyenne Peace Chief Rollin Haag, unveiled the gift.

Cheyenne Sundance Priest Willie Fletcher blessed the sculpture and the drum played the traditional "Chief's Song" and the "Memorial Song."

Following the ceremony, the Circle Keeper Dancers, a youth group from the Cheyenne Cultural Center, performed gourd dancing, in addition to adults performing inter-tribal dancing, in front of tipis on the Capitol south lawn.

The artist, Gregory Perillo, Governor Henry Bellmon, Cheyenne-Arapaho government officials, Oklahoma tribal officials and other noted dignitaries attended. The ceremony was made possible through a grant from the State Arts Council of Oklahoma. The event was co-sponsored by the Cheyenne-Arapaho Tribes of Oklahoma and the Oklahoma Indian Affairs Commission.

FBI seeks recruits for special agents

The Federal Bureau of Investigation is currently seeking Native American recruits for positions as Special agents and clerical workers. The FBI is seeking people between the ages of 23 and 35 years with at least a Bachelor's Degree. They are interested in people who are trained in Physical Sciences and prolific in languages. They are also seeking individuals who want to be in the law enforcement field.

The FBI employees are .5% Native Americans. In 1979, there were 18 Indians in the FBI. Today, there are 44 agents of Native American descent. Five of these special agents are Indian women.

There are five entry programs.

Law, in which the applicant must have a Juris Doctorate from an accredited resident law school; Accounting, in which the applicant must have a Bachelor of Science with a major in accounting and be eligible to take the CPA examination; Engineering/Science, in which the applicant must have a B.S. in engineering computer science or one of the physical sciences. Additional experience may be required. Language, in which the applicant must hold a bachelor's degree in any discipline and be proficient in Spanish, Russian, Arabic, Chinese or another language that meets the needs of the FBI. Diversified, in which the applicant must have a

bachelor's degree in any discipline plus three years of full-time work experience on an advanced degree, accompanied by two years of full-time work experience.

The Special Agent applicant must pass a battery of written tests, an interview, and a thorough background investigation. If the applicant is accepted for training, the Special Agent trainee will receive nearly four months of intensive training at the FBI Academy in Quantico, Virginia.

For more information and a preliminary application for a career as a Special Agent, contact the Applicant Coordinator for the FBI Oklahoma Field Office in Oklahoma City at (405) 842-7471.

Collier appointed new director for Anadarko Area BIA office

The Anadarko Area Office of the Bureau of Indian Affairs will have a new Area Director on August 13. The Central Office in Washington, D.C. recently announced the appointment of L.W. (Bill) Collier as the Area Director for the Anadarko Area.

Collier was appointed Acting Area Director for the Anadarko Area on November 5, 1989. He has served in this position for nine months, originally being detailed for 60 days service. At the end of each detail, the time was extended. His last detail as acting Area Director was to be a 120 day detail in April.

Collier, an enrolled member of the Cherokee Tribe, was detailed from the Aberdeen Area Office, where he was the Assistant Area Director for Indian Programs for 4½ years. Collier graduated from Muskogee Central High School. He attended Oklahoma Military Academy and Central State University and graduated from Northeastern State University. He is a veteran of Vietnam, having served four years in the Marine Corps.

Ogee, Beaubien, Alcott reunion

The Ogee, Beaubien, and Alcott reunion will be held October 20, 1990, with a golf tournament at 9:00 a.m., visiting and socializing from 1:00 p.m. until dinner at 5:30 p.m.

For more information contact:

Phillip Ogee, Box 81, Choctaw, OK 73020, 405-390-2632.

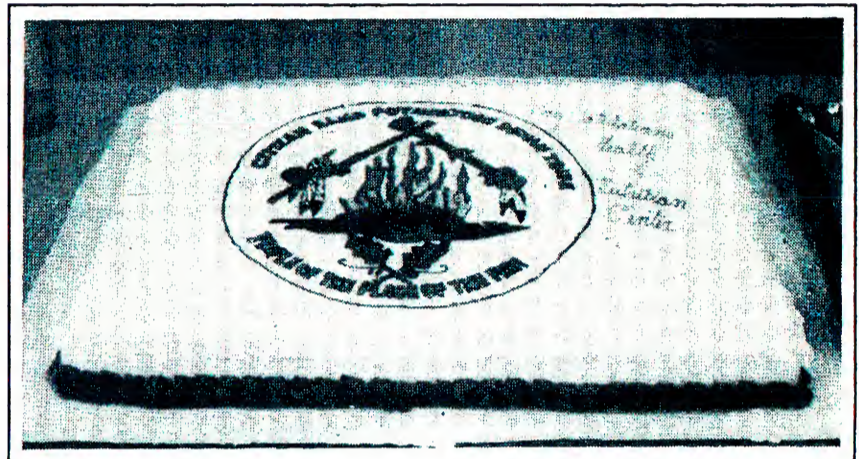
James D. Holt, 1409 Lahoma Dr, Pryor, OK, 918-825-2987

Citizen Band Potawatomi Indian Tribe of Oklahoma



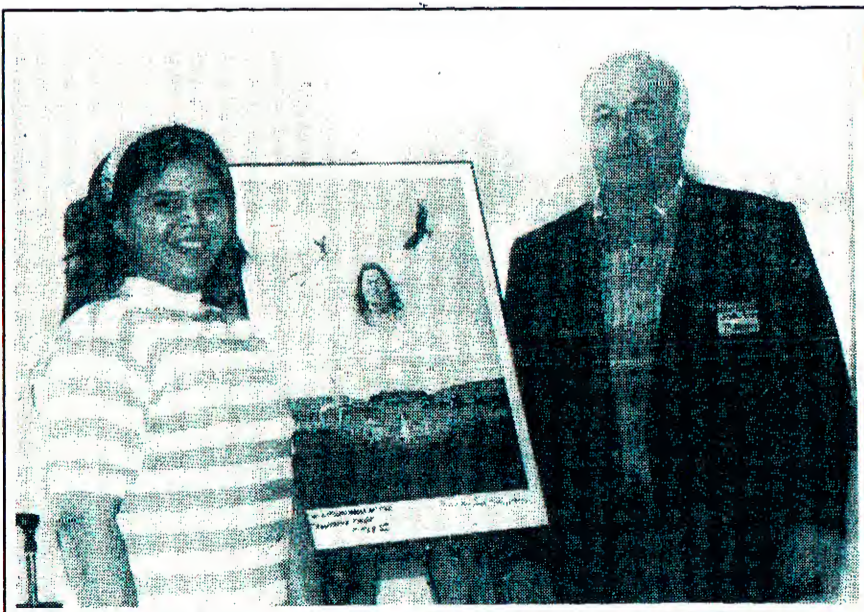
Ara Mae Curtis, left, and Chairman John Barrett honor Edith O'Bright, 96, as one of the oldest tribal members regularly coming to the center.

Health and Nutrition Center



Cake decorated with the Potawatomi Indian tribe logo to congratulate the center.

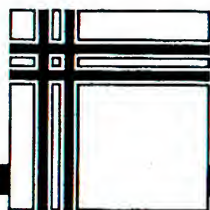
Open House for the remodeled Health and Nutrition Center was held September 20. Chairman John Barrett welcomed those attending (pictured right).



Kathy Haney, left, presented Chairman Barrett with a print from her father, Rep. Kelly Haney. The world-famous artist donated a print of his work, "The Earth and I are One," to hang in the new center.



Administrator Bob Davis, left, and Chairman Barrett, right, visit with Bob Copeland of the U.S. Department of Agriculture in Oklahoma City, who came for the open house.



TREATIES: *Chippewa Treaty of 1829*

Articles of a treaty made and concluded at Prairie du Chien, in the Territory of Michigan, between the United States of America, by their Commissioners, General John McNeil, Colonel Pierre Menard, and Caleb Atwater, Esq. and the united Nations of Chippewa, Ottawa, and Potawatamie Indians, of the waters of the Illinois, Milwaukee, and Manitouuck Rivers.

ARTICLE I.

THE aforesaid nations of Chippewa, Ottawa, and Potawatamie Indians, do hereby cede to the United States aforesaid, all the lands comprehended within the following limits, to wit: beginning at the Winnebago Village, on Rock river, forty miles from its mouth, and running thence down the Rock river, to a line which runs due west from the most southern bend of Lake Michigan to the Mississippi river, and with that line to the Mississippi river opposite to Rock Island; thence, up that river, to the United States' reservation at the mouth of the Ouisconsin; thence, with the south and east lines of said reservation, to the Ouisconsin river; thence, southerly, passing the heads of the small streams emptying into the Mississippi, to the Rock River aforesaid, at the Winnebago Village, the place of beginning. And, also, one other tract of land, described as follows, to wit: Beginning on the Western Shore of Lake Michigan, at the northeast corner of the field of Antoine Ouilmette, who lives near gross Pointe, about twelve miles north of Chicago; thence, running due west, to the Rock River, aforesaid; thence, down the said river, to where a line drawn due west from the most southern bend of Lake Michigan crosses said river; thence, east, along said line, to the Fox River of the Illinois; thence, along the northwestern boundary line of the cession of 1816, to Lake Michigan; thence, northwardly, along the Western Shore of said Lake, to the place of the beginning.

ARTICLE II.

In consideration of the aforesaid cessions of land, the United States aforesaid agree to pay to the aforesaid nations of Indians the sum of sixteen thousand dollars, annually, forever, in specie: said sum to be paid at Chicago. And the said United States further agree to cause to be delivered to said nations of Indians, in the month of October next, twelve thousand dollars worth of goods as a present. And it is further agreed, to deliver to said Indians, at Chicago, fifty barrels of salt, annually, forever; and further, the United States agree to make permanent, for the use of the said Indians, the blacksmith's establishment at Chicago.

ARTICLE III.

From the cessions aforesaid, there shall be reserved, for the use of the undernamed Chiefs and their bands, the following tracts of land, viz:

For *Wau-pon-eh-see*, five sections of land at the Grand Bois, on Fox River of the Illinois, where *Shaytee's* Village now stands.

For *Shab-eh-nay*, two sections at his village near the Paw-paw Grove. For *Awn-kote*, four sections at the village of *Saw-meh-naug*, on the Fox River of the Illinois.

ARTICLE IV.

There shall be granted by the United States, to each of the following persons, (being descendants from Indians,) the following tracts of land, viz: To Claude Laframboise, one section of land on the Riviere aux Pleins, adjoining the line of the purchase of 1816.

To Francois Bourbonne, Jr. one section at the Missionary establishment, on the Fox River of the Illinois. To Alexander Robinson, for himself and children, two sections on the Riviere aux Pleins, above and adjoining the tract herein granted to Claude Laframboise. To Pierre Leclerc, one section at the village of the As-sm-in-eh-Kon, or Paw-paw Grove. To Waish-kee-Shaw, a Potawatamie woman, wife of David Laughton, and to her child, one and half sections at the old village of Nay-ou-Say, at or near the source of the Riviere aux Sables of the Illinois. To Billy Caldwell, two and a half sections on the Chicago River, above and adjoining the line of the purchase of 1816. To Victoire Pothier, one half section on the Chicago river, above and adjoining the tract of land herein granted to Billy Caldwell. To Jane Miranda, one quarter section on the Chicago River, above and adjoining the tract of land herein granted to Victoire Pothier. To Madeline, a Potawatamie woman, wife of Joseph Ogee, one section west of and adjoining the tract herein granted to Pierre Leclerc, at the Paw-paw Grove. To Archange Ouilmette, a Potawatamie woman, wife of Antoine Ouilmette, two sections, for herself and her children, on Lake Michigan, south of and adjoining the northern boundary of the cession herein made by the Indians aforesaid to the United States. To Antoine and Francois Leclerc, one section each, lying on the Mississippi River, north of and adjoining the line drawn due west from the most southern bend of Lake Michigan, where said line strikes the Mississippi River. To Mo-ah-way, one quarter section on the north side of and adjoining the

tract herein granted to Waish-kee-Shaw. The tracts of land herein stipulated to be granted, shall never be leased or conveyed by the grantees, or their heirs, to any persons whatever, with the permission of the President of the United States.

ARTICLE V.

The United States, at the request of the Indians aforesaid, further agree to pay to the persons named in the schedule annexed to this treaty, the sum of eleven thousand six hundred and one dollars; which sum is in full satisfaction of the claims brought by said persons against said Indians, and by them acknowledged to be justly due.

ARTICLE VI.

And it is further agreed, that the United [States] shall, at their own expense, cause to be surveyed, the northern boundary line of the cession herein made, from Lake Michigan to the Rock River, as soon as practicable after the ratification of this treaty, and shall also cause good and sufficient marks and mounds to be established on said line.

ARTICLE VII.

The right to hunt on the lands herein ceded, so long as the same shall remain the property of the United States, is hereby secured to the nations who are parties to this treaty.

ARTICLE VIII.

This treaty shall take effect and be obligatory on the contracting parties, as soon as the same shall be ratified by the President of the United States, by and with the advice and consent of the senate thereof.

In testimony whereof, the said John McNeil, Pierre Menard, and Caleb Atwater, commissioners as aforesaid, and the chiefs and warriors of the said Chippewa, Ottawa, and Potawatamie nations, have hereunto set their hands and seals, at Prairie du Chein, as aforesaid, this twenty-ninth day of July, in the year of our Lord one thousand eight hundred and twenty-nine.

John McNeil, [L.S.]
Pierre Menard, [L.S.]
Caleb Atwater, [L.S.]
Commissioners.

Sin-eh-pay, his x mark, [L.S.]
Kawb-suk-we, his x mark, [L.S.]
Wau-pon-eh-see, his x mark, [L.S.]
Naw-geh-say, his x mark [L.S.]
Shaw-a-nay-see, his x mark, [L.S.]
Naw-geh-to-nuk, his x mark, [L.S.]
Meek-say-mauk, his x mark, [L.S.]
Kaw-gaw-gay-shee, his x mark, [L.S.]
Maw-geh-set, his x mark, [L.S.]
Meck-eh-so, his x mark, [L.S.]
Awn-kote, his x mark, [L.S.]
Shuk-eh-nay-buk, his x mark, [L.S.]
Sho-men, his x mark, [L.S.]
Nay-a-mush, his x mark, [L.S.]
Pat-eh-ko-zuk, his x mark, [L.S.]
Mash-kak-suk, his x mark, [L.S.]
Pooh-kin-eh-naw, his x mark, [L.S.]
Way-kay-zo, his x mark, [L.S.]
Sou-ka-mock, his x mark, [L.S.]
Chee-chee-pin-quay, his x mark, [L.S.]
Man-eh-b-zo, his x mark, [L.S.]
Shah-way-ne-be-nay, his x mark, [L.S.]
Kaw-kee, his x mark, [L.S.]
To-rum, his x mark, [L.S.]
Nah-yah-topshuk, his x mark, [L.S.]
Mee-chee-kee-wis, his x mark, [L.S.]
Es-kaw-bey-wis, his x mark, [L.S.]
Wau-pay-kay, his x mark, [L.S.]
Michel, his x mark, [L.S.]
Nee-kon-gum, his x mark, [L.S.]
Mes-quaw-be-no-quay, her x mark, [L.S.]
Pe-i-tum, her x mark, [L.S.]
Kay-wau, her x mark, [L.S.]
Wau-kaw-ou-say, her x mark, [L.S.]
Shem-naw, her x mark, [L.S.]



TREATIES: *Continued from previous page*

In presence of-
 Charles Hempstead, secretary to the commission,
 Alex. Wolcott, Indian agent,
 Jos. M. Street, Indian agent,
 Thomas Forsyth, Indian agent,
 Z. Taylor, Lieutenant-Colonel U.S. Army,
 John H. Kinzie, subagent Indian affairs,
 R.B. Mason, captain, First Infantry,
 John Garland, major, U.S. Army,
 H. Dodge,
 A. Hill,
 Henry Gratiot,
 Richard Gentry,
 John Messersmith,
 Wm. P. Smith,
 C. Chouteau,
 James Turney,
 Jesse Benton, Jr.,
 J.L. Bogardus,
 Antoine Le Claire, Indian interpreter,
 Jon. W. B. Mette, Indian interpreter,
 Sogee,
 John W. Johnson.

Schedule of claims and debts to be paid by the United States for the Chippewa, Ottawa, and Pottawatamie Indians, under the fifth article of the treaty of the 29th July, 1829, with said tribe.

To Francis Laframboise, for a canoe-load of merchandise taken by the Chippewa and Ottowata Indians of Chab-way-way-gun and the neighboring villages, while frozen up in the lake in the winter of the year 1799, two thousand dollars.....\$2,000.00

To Antoine Ouilmett, for depredations committed on him by the Indians at the time of the massacre of Chicago and during the war, eight hundred dollars.....\$800.00

To the heirs of the late John Kinzie, of Chicago, for depredations committed on him at the time of the massacre of Chicago and at St. Joseph's, during the winter of 1812, three thousand five hundred dollars.....\$3,500.00

To Margaret Helm, for losses sustained at the time of the capture of Fort Dearborn, in 1812, by the Indians, eight hundred dollars.....\$800.00

To the American Fur Company, for debts owed them by the United Tribes of Chippewas, Ottowas, and Pottawatamies, three thousand dollars...\$3,000.00

To Bernardus Laughton, for debts owed to him by same tribes, ten hundred and sixteen dollars.....\$1,016.00

To James Kinzie, for debts owed to him by same, four hundred and eighty-five dollars.....\$485.00

Total.....\$11,601.00

Five Medals memorial placed in Elkhart County Park

ELKHART, IND. - Everyone knows about George Washington. Everyone knows about Thomas Jefferson. Most Hoosiers know about William Henry Harrison.

But who knows about Five Medals?

George Washington knew him. So did Jefferson and Harrison.

Thanks to the efforts of Toby Nifong, visitors to Elkhart County River Preserve Park can now learn about him.

A short history of the Indian chief's life has been carved in stone and placed near the site of the village where he lived and died along the shores of the Elkhart River. Nifong, who inherited an interest in native American culture and a collection of artifacts from his father, saw a brief mention of Five Medals in a newspaper article eight years ago.

"It piqued my interest," he said. "As I got going, I found out there was a lot more to the story, a whole lot more."

The few mentions Nifong found in history books were short, and often derogatory. War chiefs make more exciting reading than the sagas of those who tried to cooperate with the white invaders.

To learn the truth about Five Medals, Nifong gathered information from Washington D.C., Texas, Oklahoma, Ohio, Illinois and Wisconsin.

By scouring government correspondence, Indian agency records and journals written by people who met Five Medals, Nifong pieced together the picture of a man who tried again and again to save his

people through understanding and cooperating with the invading force.

Ironically, Five Medals' name came from the three British scalps and two prisoners he brought home from a raid as a young warrior.

"Up until Wayne came, there was a chance," said Nifong. "The Indians more than held their own. But Five Medals was perceptive enough to see when it was time to try another approach. He was always a bit ahead of his time."

In 1796 Five Medals and other important chiefs from this area were taken to Philadelphia to meet George Washington. Washington urged his guests to consider large-scale agriculture to support themselves.

Five Medals returned to Indiana. The game was scarce. Fur trade was down. He decided to give Washington's idea a try.

In 1801 he again journeyed east and asked then President Thomas Jefferson for equipment and training to begin farming.

"Here's where the heartache comes in," said Nifong. The equipment arrived, but ended up in the hands of white farmers.

The Quakers sent Philip Dennis to establish a model farm in the spring of 1804, but it was placed far from Five Medals' village.

Warriors came to watch Dennis. They were curious, but not eager to work the land, which they considered women's work.

Five Medals sent women to help Dennis, but the Quaker sent them back home puzzling over his advice to spin and weave, as Quaker women did.

Several years later, the Quakers sent another delegation, along with \$6,000 from Jefferson. The money became a source of conflict between the Quakers and the Indian agent, William Wells, who thought he should administer it.

The Quakers refused to hand over the cash, and Wells refused to let the delegation meet with Five Medals.

By 1807, Five Medals was losing his young men to the lure of Tecumseh, who was convinced a united Indian effort could still drive the white men out of their land.

"He had a generation gap problem," said Nifong. "At the same time, the government undercut his efforts."

When the chief asked for food during a bad winter, Secretary of War

Henry Dearborn scolded the Potawatomis for not becoming farmers, saying, "It will not do to indulge them. They ought to suffer."

After other Indians had laid siege to Fort Wayne in 1812, Harrison dispatched troops to make a surprise attack on Five Medals' village because it was handy.

The next year, he again destroyed the village to retaliate against an attack on a fort in Ohio.

Five Medals died quietly in his village in 1820 without ever seeing his dream of survival through agriculture come true.

John Jackson, a 22-year-old lieutenant, participated in the attack in 1812. He thought the area so beautiful that he returned later and built a cabin near the village site.

Jackson became a founder of

Elkhart County. Jackson Twp. is named after him. He is buried in Jackson Cemetery on County Road 44 just east of his old residence and the village site.

The lack of recognition of Jackson's contemporary, Five Medals, began to bother Nifong as he learned more about the chief.

"I feel very strongly about Five Medals," Nifong said. "He's become a part of me during these eight years."

He approached the members of the Elkhart Historical Society with the idea of a marker, and they took up the task.

"There is a lot of information in the library," said society president Jim Kruse, "that is never brought to light for the simple reason that it's in a book on a shelf someplace."

"But if it's written in stone out where people can read it, people will go from there to the library."

Finding the right stone wasn't easy. Kruse didn't want a stone small enough to be moved by vandals.

A one-ton piece of granite field stone was finally discovered by Bill Bloss in Goshen.

Nifong, who is writing a book about Five Medals, found it difficult to condense the chief's story to the limitations of the stone, but he is pleased with the final result.

Nifong also asked area Potawatomis to check the text. They asked that the term "land" be changed to "mother earth" and then approved.

The county parks department was glad to have the stone set in River Preserve Park.

NATIONAL NEWS

Native Monthly enthusiastically received

CRESTONE, COLORADO - The premiere issue of the Native Monthly Reader, which rolled off the press in April, has been enthusiastically received by schools, libraries, organizations and individuals throughout the United States and Canada.

The tabloid-size newspaper, published once a month for eight academic months, covers history, government, geography, contemporary views, language arts, environment, Indian club activities and health. The Reader, accompanied by a Teacher's Guide, is designed for use as a supplement to the existing curriculum for middle and high school grade levels.

"Our priority is to get the newspaper into the hands of all Indian students to inform them of the numerous contributions Indian people have made and current issues affecting their lives. Important events are happening in Indian country such as land claims, water rights and hazardous environmental conditions. These issues and others affect the future of our children and Indian Nations," says editor Pat Caverly, a member of the Lakota Nation. "Getting the Reader to Indian students throughout North America is a priority.

NMR is an important educational tool which can be used to promote cross-cultural understanding among youth of all races, and should not be viewed as an Indian only publication."

The Native Monthly Reader began monthly publication in September. Subscriptions are currently being taken for the 1990-91 school year. "We have received subscriptions from B.I.A. schools and school districts both on and off the reservation. There have also been inquiries from overseas, with a scholastic magazine in Nairobi, Kenya interested in exchanging articles with our publication," says Caverly.

In September the Reader introduced an additional insert called "Freedom Spirit". These pages will be dedicated to student-written articles, giving students the opportunity to publish their work and have it distributed across the country. NMR encourages teacher and student participation through submission of articles.

The NMR is published by International Traditional Education Systems (ITES), an Indian-owned

company developing culture-related classroom curriculum supplements. For subscription information, contact: International Traditional Education Systems, Inc., P.O. Box 217, Crestone, Colorado 81131, (719) 256-4848, Fax (719) 256-4849.

1990 Census Bureau begins 'local review'

The Census Bureau today announced that it is beginning to deliver preliminary census counts of housing units and population to the more than 39,000 units of local government throughout the United States, the "local review" phase of the 1990 decennial census.

Census Bureau Director Barbara Everitt Bryant said the bureau will get block housing unit numbers out to mayors and other local officials as it completes them.

"This will allow local review challenges to be handled promptly by our regional census centers as they are filed," Bryant said.

"The 'local review' phase is the last of several phases of the decennial census but does not mean the 1990 census is complete," she said. "The ball is now in the court of the local officials. They received maps from us of their areas earlier; they will now get housing unit counts. It's up to them to show us where they believe we may have too few or too many housing units on a block-by-block basis."

Counts were delivered to the highest elected official of each city, county, or town and will include information at the census block, census tract, and government-unit level.

The bureau also delivered preliminary total population counts and group quarters populations to governors, state redistricting officials, and members of congress who had requested such information.

At the census block level, the counts will include total housing units and group quarters population. At the census tract level, counts will include total housing units, group quarters population, and vacant housing units. At the governmental unit level, counts will include total housing units, group quarters population, vacant housing units, and total population.

The bureau will accept local government challenges to housing units and group quarters population figures at the census block level. All local governments will have 15 working days to file their challenges.

Copies of information on the housing count and preliminary population of states and subdivi-

sions can be obtained from the Customer Services Branch at the Census Bureau, telephone (301) 763-4100.

Miami Indian leaders plan rebuttal

Indiana - Leaders of the Miami Indians plan a rebuttal of a federal recommendation that the tribe be refused official recognition. The Miamis have until mid November to submit a rebuttal to the BIA's recommendation.

According to tribal officials, the tribe's membership is about 6,000, including 2,500 in Indiana. The bureau count is 4,100 total.

Officials recognition would make the Miamis a quasi-sovereign nation, allowing them to qualify for federal health care benefits, job training funds and other assistance. They would be exempt from many local taxes and laws.

According to BIA officials, the tribe failed to meet two of the seven criteria to regain tribal recognition: exhibiting a distinctive community with social interaction, and displaying a tribal political influence over the membership through history.

The Miamis have been seeking to regain their federal status since it was removed in 1897. The legal costs of the rebuttal will be about \$500,000.

Treaty Beer succeeds after three boycotts

The third boycott of Treaty Beer has succeeded, according to Sharon Metz, Executive Director of Luthern Human Relations Associations of Americans (LHRAA) and national coordinator for HONOR (Honor Our

Neighbors Origins and Rights). Dixie Brewing Company, New Orleans, informed Metz that it was "unaware of the negative connotation of the Treaty Beer issue" and that as of February 1990, "we discontinued our involvement with Treaty Beer and its promoters."

The profits of Treaty Beer promoted by Dean Crist, President of Stop Treaty Abuse (STA), are used to lobby Congress to diminish the treaty rights of Native Americans.

LHRAA called for the first boycott in July of 1987 and was joined by numerous civic, tribal, religious, and human rights groups. Hibernia Brewing Company of Eau Claire, WI subsequently stopped brewing the beer. Crist then found a new brewer, Hudepohlo-Schoeling Brewery in Cincinnati, Ohio and attempted to market the beer in the state of Washington. The boycott

was resumed with the community leaders and public officials publicly repudiating the product. The Washington distributors refused to handle the product and the Hudepohl-Schoenling quit brewing it.

In the spring of 1989 Crist again attempted to produce and market the beer, and contracted with Dixie Brewing Company in New Orleans as the brewer and his brother set up a distributorship in Washington. At that time the HONOR chapter in Washington closed.

"Treaty Beer symbolizes racism - you think it's been stamped out and it keeps reappearing," said Sharon Metz. She added that "if Crist makes a fourth attempt we'll boycott it again. We're getting good at it."

Landmark bill honors America's Tribal People

The American Indian Heritage Foundation announced recently that congress has passed a Landmark Bill honoring America's tribal people.

The bill reads in part: "Resolved by the Senate and the House of Representatives of the United States of America in Congress assembled, that the month of November, 1990, is designated as National American Indian Heritage Month, and the President is authorized and requested to call upon Federal, State, and local governments, interested groups and organizations, and the people of the United States to observe such month with appropriate programs, ceremonies and activities.

Princess Pale Moon, President of the American Indian Heritage Foundation, credits the bill's passage to the combined efforts of Senator Daniel Inouye of Hawaii, Congressman Eni Falemavaega of Samoa, letters of support from many tribes, and The American Indian Heritage Foundation which spent several years securing national support and the more than 270 necessary votes.

The Foundation encourages Indian people throughout America to celebrate this national recognition thru a unified effort and to share with the non Indian Society the value and contribution Indians have given to Americans.

For further information on local and national programs, ceremonies and activities scheduled, contact the American Indian Heritage Foundation, Washington, DC, 202/Indians. FAX #703-532-1921.

Loveland, Colorado dedicates sculpture by Potawatomi artist

LOVELAND, Colo - 'Moulding Our Future', a life-size bronze sculpture depicting a mother and her child, was dedicated to the City of Loveland during ceremonies August 6.

The dedication introduced a week of arts activities in Loveland ending with the acclaimed Sculpture in the Park Show and sale, on August 11 & 12.

'Moulding Our Future' will be placed in Downtown Loveland's Thompson Park at the corner of U.S. 287 and Fourth Street. The sculpture was created by Loveland artist Denny Haskew, who donated his creative talents to the project. 'Moulding Our Future' will join the 'Cougar Bench' by the artist Rosetta in Thompson Park.

"We're delighted to be adding another piece of sculpture to our public art collection, and obviously pleased that it will beautify our Downtown area," said Downtown Development Authority Director Felicia Harmon.

"It is important to note that 'Moulding Our Future' is the piece of public art with the broadest level of community financial support. More than 200 private citizens and local businesses and groups worked to raise the funds to cast 'Moulding Our Future'," Harmon said.

Several organizations, including the Loveland downtown Merchants Association, Leadership Loveland, and the Loveland Visual Arts Commission, have made donations to the project. The sculpture was cast in Loveland by Art Castings of Colorado, who also contributed to the project.

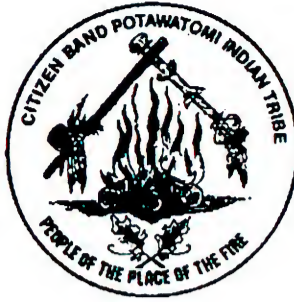
Doug and Kim Bernhardt, owners of Awards Unlimited, a custom trophy shop in Downtown, spearheaded the final fundraising efforts.

"So many people have worked hard to support putting 'Moulding Our Future' in Downtown. We can hardly wait to see it in place," said Kim Bernhardt.

The first city in Colorado to enact an Art in Public Places program, Loveland's public art collection is now valued at \$3 million. Much of the art has been donated to the city by the Loveland High Plains Arts Council using funds raised by the Sculpture in the Park Show & Sale. Denny Haskew is a Citizen Band Potawatomi Tribal member.

Donations To The HowNiKan

Cletius T. & Vaunetta L.
Edwards, CA, \$10.00
Mr. and Mrs. J.M. Hyden, OK,
\$5.00
Margaret R. Carman, CA,
\$10.00
Jean M. Alexander, CA, \$10.00



POTAWATOMI MUSEUM TRADING POST

T-SHIRTS

*New
Colors!*

"Tribal Seal"

*Better
Quality!*

"People Of The Fire"

"I Married A Potawatomi & I'm Proud Of It"

Youth (S-L)	\$7.50
Adult (S-XL)	\$8.00
Adult (XXL)	\$9.00

★ NEW ITEMS ★

People of the Fire Mugs

\$3⁵⁰ or 4 for \$12

Foam Can Coolers **\$2⁴⁰**

*Coming
Soon*

Citizen Band Potawatomi
License Plates - \$4.50

Watch for **GRAND OPENING** of our
New Art Gallery
in our museum

POTAWATOMI MUSEUM TRADING POST - ORDER FORM

QUANTITY	DESCRIPTION	SIZE	PRICE	AMOUNT
VISA _____ MASTERCARD _____ Card No. _____		Postage & Handling		
Expiration Date _____ Signature _____		<small>\$1 Per Item postage & handling - \$2 for jackets & mugs</small>		
Total				

Ship To: _____

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

*If paying by check, please include
Tribal Roll Number.*

Mail Order Form & Payment To:
Potawatomi Museum Trading Post
1901 Gordon Cooper Drive
Shawnee, Oklahoma 74801

Diary Of The Potawatomie Mission of St. Marys on the Lake

By Father Maurice Gailland

(Editor's Note: This diary is continued from the last two issues of the HowNiKan, which contained the introduction and biography. This issue begins the actual diary.)

Chapter I

Diary of the Potawatomie Mission of St. Marys on the Lake
By Father Maurice Gailland, S.J.
1848

September 7:

We set out on our journey to the place of the new mission, that is, Father Superior, Father Gailland, the lay brother Patrick Ragan and one boarder named Charlot.¹

September 8:

At the trading post we were delayed a whole day owing to a rise in the river.²

September 9:

We forded the Kansas river, some in wagons, others on horseback, Mr. Joseph Bertrand with the Ladies of the Sacred Heart accompanied us all the way.³ At noon we stopped to take dinner at a stream⁴ and about four o'clock A.M. we were gladdened by the sight of the new houses at our future home.

The country presents a cheerful view on every side. But not so the log-houses, which are only half-finished and allow free scope to the winds. And the only workman we depend on to remedy this inconvenience is missing; that is the Brother whom we call the Doctor, and who being taken with fever was forced to prolong his stay at Sugar Creek.⁵

September 17:

We erected a cross on the hill back of our residence.⁶ Meanwhile both the Fathers were attacked with fever, from the effects of which one of them was troubled for nearly two months.

We live in anxiety about the success of the new mission; for our Indian people continue in the settlements on the other side of the river. This anxiety is increased by the rumors of a war that is imminent between the Potawatomes and the Pawnees. For not so long ago the Kansas Indians, while out hunting with the Potawatomes, met the Pawnees and fired upon them, and the Potawatomes seeing themselves involved in the common danger rushed into battle for their own safety and killed many Pawnee warriors and ponies.⁷ Burning with revenge for this, the Pawnees have foresworn their old friendship for the Potawatomes. They are raiding on the ponies, and are threatening a war of extermination on the Potawatomes. And this rumor has so frightened our Indians, who had camped in remote parts of the reserve near the Pawnees, that in one day they all pulled their tents and fled panic-stricken. In consequence

we are placed in the front exposed to the fury of the Pawnees. And there is not an Indian who is willing or who dares to share our danger.

Add to this the lies and manifold arts of Satan who neglects no means to alienate from us the hearts of the natives; so that the best disposed are kept from settling around this new mission.⁸

We are receiving frequent greetings from the head-chief of those Indians who had formerly been at home on the banks of the Missouri. He is proving himself our true friend and appears to express the sentiments of all his subjects.⁹

September 26:

The Doctor finally arrived whom every one has been so eagerly expecting, and although not completely cured of the fever, he went to work at once and finished the interior part of the house.¹⁰ A few Indians came at the time to look over the surroundings for a future home.

October 12:

Today, Father Hoecken crossed the river and joined us.¹¹ His arrival at the new mission opened the entrance of many Indians who followed their Father and leader.¹² Meantime, until the big chapel is erected, we are building a chapel on the side of the house where the Holy Sacrifice will be celebrated. For a long time, however, we have been solicitous about the large chapel; even though, for sure, workmen from the tenth of September, have been working hard preparing the material for the roof.

Today we are about to enter upon the heavenly work of building the new chapel.¹³ Father Hoecken preached in the Indian language both in the morning and in the evening.

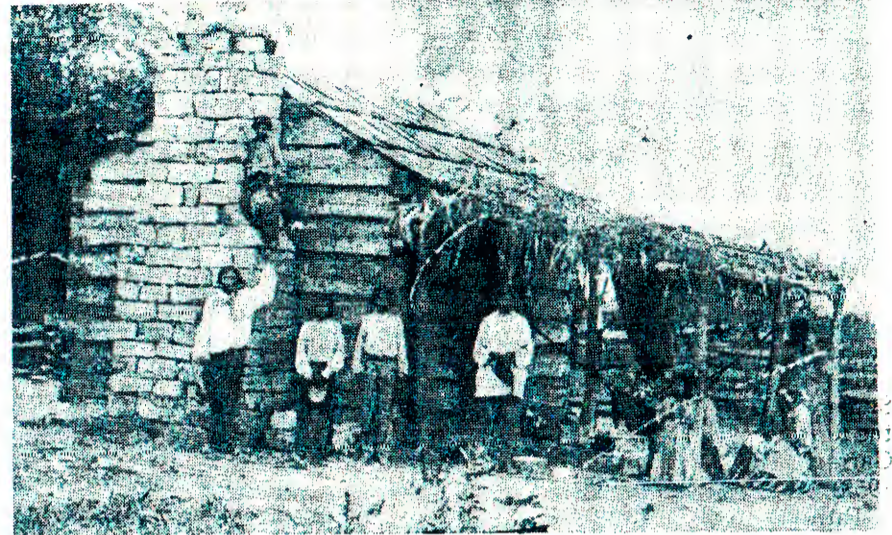
November 20:

Father Hoecken, both for the sake of health and recreation, accompanied the Indians on their hunt. While he is gone, on Sunday, Father Superior preached in the morning in English, and by the aid of an interpreter, the sermon was translated into Potawatomie.¹⁴ In the evening, Father Gailland preached a sermon in French. At this same time a stable was put up for the horses.

December 15-18:

Father Gailland is called to care for two sick youths. He hears their confession. But at home, because we didn't understand the language of the natives, we were unable to hear any confessions.

At the beginning of December a worker came with the intention of putting up stakes for the buildings of the students.¹⁵ Meanwhile we have admitted five youths to live with us. On November 25, Bernard



Early Photograph Taken At St. Mary's (Courtesy Gladys Moeller)

Bertrand registered, Ezechiel Pelletier, William and Francis Darling, November 30, and Francis La Fromboise, December 11.¹⁶ At this time the Madames of the Sacred Heart received five girls.

December 5:

The ice on the Kansas River is so thick that horses with a wagon loaded with supplies may safely cross it, just as if it were a paved road.

December 21:

There was a fresh snowfall of about three feet over the old snow. The cold is extremely intense and bothersome. We administered to a dying youth.

December 22:

The weather is fair, but intensely cold; the ink freezes in the pen while writing. An Indian youth, Pomowetuk, died.

December 23:

The cold this morning is more intense. In the evening Father Gailland heard eleven confessions; of that number five were Indian.

December 24:

Sunday. Mass without singing. There was no sermon because of the cold. In the evening there was benediction. Father Gailland preached the sermon in French. Because of the approach of the great Solemnity, a large number of confessions were heard, many of whom were Indians. The weather is serene. It is moderately cold. We had the burial of Pomowetuk without any religious songs. Many Indians came from the other side of the river in order that they may spend a devout Christmas day with us. Our longing for Father Hoecken is great.

December 25:

Christmas Day. Each priest said only one Mass. There was no midnight Mass on account of the severity of the winter. In the morning there was Mass with singing and a sermon in English by Father Superior, with someone to interpret it in the Potawatomie language.¹⁸ In the evening there was benediction

and a sermon in French by Father Gailland. The sky is bright. Some snow has melted.

December 26:

St. Stephen's. Somewhat less cold. Weather is cloudy. A messenger sent to Tremble¹⁹ for the mail was forced to turn back from the trip on account of so much heavy snow.

December 27:

Feast of St. John. The sky is clear. The cold has let up a bit.

N.B. During the last few days it was so cold that some of the skinnier dogs and horses perished.

December 28:

The weather has become mild. Mr. Darling²⁰ came and promised by contract that he would begin shortly to enclose the fields, and in order that he might plough it first, he took his two sons for a few days.

December 29:

Father Gailland took care of Bergeron who was gravely ill with the fever.²¹ We joyfully welcomed Mr. Darvau who brought us wine for the Holy Sacrifice of the Mass; for the last two days we have sorrowfully abstained from the Holy Sacrifice because of the lack of the precious liquor.²² Bernard Bertrand, because of a secret illness, was sent to his family. Father Gailland, who intended to go to Mr. Tremble, returned, unable to see him because of so much snow. The sky is mild.

December 30:

The weather is serene, the snow is melting. The son of Mr. Pelletier went home so that he might celebrate the new year with his parents.²³ In the evening both Fathers heard confessions.

N.B. We are in need of a teacher for the boys; meanwhile Father Superior himself does the teaching. He has a class in the morning and the evening.

December 31:

Sunday. In the morning the Holy Sacrifice of the Mass was offered at ten-thirty o'clock; there was no singing. Afterwards there was a sermon in English, interpreted in Potawatomie. In the evening there was benediction.

Diary Of The Potawatomie Mission of St. Marys on the Lake

By Father Maurice Gailland

Footnotes for 1848

1 Father Superior at the date of this entry was Father Felix L. Verreydt at the date of this entry was Father Felix L. Verreydt. He was born in Dieat, Belgium, and entered the Society at White March, Maryland, on October 6, 1821. On October 10, 1823, in the humble cabin that served as their chapel, Father Verreydt with five of his companions pronounced his first vows of the Society of Jesus. On September 24, 1827, he received major orders, elevating him to the priesthood. His work as an Indian missionary began in 1837. At first, Father Verreydt was stationed with the Kickapoo Indians, but later he was assigned to the Potawatomes. He became superior of three mission stations: Council Bluffs, Sugar Creek, and St. Mary's. The Potawatomes sought his counsel in accepting the terms of the treaty concerning the reserve on the Kaw River. See Gilbert J. Garraghan, *The Jesuits of the Middle United States* (New York: American Press, 1958), Vols. I and II, pp. 136, 144.

Father Gailland, the diarist, came to the United States shortly after the Jesuits were expelled from Switzerland in the revolutionary trouble of 1847 and 1848. The short biography incorporated in this work will offer further information about his life. Father wrote the diary in the third person because he intended it as a house diary.

Patrick Ragan, the lay-brother, seems to have spent only a year at St. Marys Mission. His date of departure was October 21, 1849.

Charlot, an Indian boy, was probably of mixed blood. He was the first boarder to be educated by the Jesuits at St. Marys Mission.

2 Uniontown was the site of a government trading-post, established in 1848, and abandoned in about 1855, was located on the northwest quarter of section 23, township 11 range 13 east (Shawnee County), on the California trail, a short distance from where it crossed the Kansas River on the only rock ford of the river." It was fourteen miles above Topeka, Kansas. Garraghan, op. cit., II 605

3 The Madames of the Sacred Heart were Mother Lucille Mathevon, superioress of the nuns, Mother Mary Anne O'Connor, Mother Basile O'Connor and Sister Louise Amyet. Garraghan, *ibid.*, citing *Catholic Mirror* (Baltimore), November 16, 1850

Joseph Bertrand was a Potawatomi mixed-blood. He was an agent of William Burnett. Bertrand established a trading post about fifty miles from the mouth of the St. Joseph's River. Some believe he established this post at the end of the Revolutionary War, while others claim it was in 1812. The spot was one mile from the location of the earlier Fort of St. Joseph and of St. Joseph's Mission. Bertrand married a Potawatomi woman by the name of Madeline. Their children were Joseph Jr., Benjamin Larent, Teresa, and Anabel. See *Michigan Pioneer and Historical Society*, XXVIII, 129-133.

4 The stream that is mentioned in the diary is Cross Creek. Cross Creek flows through Shawnee County and Rossville Township. The spot where they stopped is near the present town of Rossville in Rossville Township, in section 34, township 10 south, and range 13 south (Shawnee County). Official State Atlas of Kansas (Philadelphia: L. H. Everts and Co., 1887), p. 129.

5 Sugar Creek is one of the first mission stations of the Potawatomes, and is located near the present Centerville in Linn County, Kansas. The exact location is: Section 7, township 22 south, and range 23 east. *Ibid.*, p. 31.

6 The Pottawatomie Reserve is located in the choicest part of Kansas, 30 miles square, its eastern boundary line running two miles west of Topeka and sixty-two miles west of the Missouri river and embraces within its limits every variety of farming land, rich creek and river bottoms, level tablelands, undulating slopes and rolling prairies and even rocky bluffs in some localities that seem almost majestic from their great height. Also timber of all kinds fringing the smaller creeks throughout their forest, many of the trees measuring from four to six feet in diameter, oak, walnut, sycamore, elm, locust and cottonwood predominating." *Times* (St. Marys, Kansas), October 25, 1877. Another description less fulsome is from the treaty of 1846. "A tract or parcel of land containing five hundred and seventy-six thousand acres, being thirty miles square and being the eastern part of the lands ceded to the United States by the Kansas tribe of Indians, by treaty concluded on the 14th day of January and ratified on the 15th of April of the present year, lying adjoining the Shawnees on the south and the Delawares and Shawnees on the east, on both sides of the Kansas river." *Pottawatomie Treaty of 1846*, article four, taken from Charles J. Kappler (ed.), *Indian Affairs, Laws and Treaties*, I, 558.

7 A few of the Potawatomes had joined some Kansas and Kickapoo and Sac Indians in a buffalo hunt just west of the reserve. This group met with a band of Pawnees encamped at Rocky Ford on the Big Blue river. A messenger from the Pawnees was sent to offer tokens of peace. The messenger was received amicably, but on his departure a Kansas Indian remembering some ancient grudge he held against the Pawnees fired upon and killed the Pawnee messenger, Warfare ensued as we read in the diary. See John O'Connor, S.J., *The Jesuits of the Kaw Valley* (manuscript form, Archives of St. Mary's College, St. Marys, Kansas), p. 87.

8 Reverend J. J. O'Meara, S.J., former archivist of St. Mary's College, completed the translation of the diary to this point. The translator has used Father O'Meara's translation.

9 No record is available that gives us the name of this chief. It may have been Joseph Mechhkkomi, the chief of the St. Joseph settlement of the Potawatomes.

10 The doctor mentioned in this entry was Brother Andrew Mazzella. Brother administered not only to the sick in the Jesuit Community, but also the Procida, a little island in the Mediterranean. He entered the Society in 1823, and was

assigned to the Maryland province of the United States in 1833. In 1836 he commenced his labours among the Indians. From the day he began his labours for the Indians to the day of his death, May of 1867, Brother Mazzella dedicated his life and being to the service of the natives of the Prairie. He was first assigned to work amongst the Kickapoo, but was later transferred to the Potawatomes. During his missionary career he was stationed at Council Bluffs, Sugar Creek, and St. Marys. Father Gailland spoke of him in this manner: "He was an excellent man and time shall never dim our memories of him or weaken the fragrance of his virtues." M. Gailland, *Historia Domus* (unpublished document, St. Mary's Archives, St. Marys, Kansas, 1851), page numbers not listed.

11 Father Christian Hoecken was born on February 28, 1808, at Talburg, Holland. He entered the Society of Jesus on November 5, 1832. In 1838, shortly after his ordination, he became an Indian missionary. The scene of his labours was Council Bluffs, Sugar Creek and St. Marys. He was reversed by the Indians and Jesuits alike for his remarkable zeal and indefatigable labours for the spread of Christ's Kingdom on earth. He acquired a great facility in speaking the Potawatomie and Kickapoo language. His death occurred on June 19, 1851, while he was on journey to the great Indian council being held at Fort Laramis, Wyoming. See Garraghan, op. cit., I, 346; and II, 611-612, 614-615.

12 Many of the Potawatomes stayed on the south side of the river because they feared an attack by the Pawnees who resided on the north side of the Kaw. Father Gailland sincerely hoped that Father Hoecken's arrival at the mission would convince the Indians to make their abode on the north side close to the mission station.

13 This chapel was finished the following spring. "In the meantime a chapel was built adjoining the missionaries house. O'Connor, op. cit., p. 61.

14 The interpreter mentioned in the diary was probably John Tipton, a mixed-blood Potawatomie. Tipton's name occurs in two or three places in the writings of the early missionaries. He taught Father Gailland how to speak and write Potawatomie. *Ibid.*, p. 64.

15 The only buildings that existed at that time were two log cabins; one inhabited by the sisters and the other cabin sheltered the Fathers and Brothers. A description of these cabins is recorded in Father O'Connor's *Jesuits of the Kaw Valley*: "They had two stories with four rooms, each twenty-five by twenty-five—on the ground floor, and a smaller room above the stairway. The nuns occupied the western log house near a creek, and the Fathers and Brothers took possession of the other, about one hundred and ten yards to the east." *Ibid.*, p. 60.

16 The family name Bertrand and La Frombise have been perpetuated among the annals of early frontier history. The name Bertrand, mixed French and Indian blood, have their name perpetuated by the town of Bertrand on the Michigan-Indiana line, and by Bertrand Avenue in St. Marys, Kansas. "Benjamin Bertrand was the chosen representative of the Catholic Indians in 1867 to defend the interest of the mission at Washington; the names of the other members of the family will be found occurring at intervals in the pages of this history." Garraghan, op. cit., II 699.

The LaFromboise was a prominent name among the "Chicago" Potawatomes. Joseph LaFromboise was one of the chiefs. The Prairie and Lake Indians recognize Caldwell, Robinson, and Lafromboise as their principal men, in whom they have unlimited confidence and in whose decision in all matters relating to their people they fully acquiesce; and to use their own language they wish their Great Father, the President, and Secretary of War to permit no interference with the treaty of Chicago as far as it relates to the country ceded west of Lake Michigan." Owens to case, November 17 1834, cited by Garraghan, op. cit., II, 698.

The name Darling occurs several times in this diary. The father of these boys ploughed and inclosed the field of the mission.

Ezechiele Pelletier's name appears in the Confirmation records of the Church of St. Marys for 1851. Records of First Communion and Confirmation 1851-1887 (Found in the Archives of St. Mary's College, St. Mary's, Kansas), p. 4.

17 In the Liber Sepulchrum at St. Marys Kansas, we find recorded; "Dec. 24—buried John Pemoweeetuk. Born 19 years old—received Extreme Unction. Died on the 22nd of Dec. M. Gailland, S.J." *Liber Sepulchrum* (Found in Archives of St. Mary's College, St. Marys, Kansas) p. 128.

18 Father Verreydt, the superior, never seemed to have learned the Indian dialect. See O'Connor, op. cit., p. 64

19 "Tremble or Tremblay, a French mixed-blood. The name is of Common occurrence among the French pioneers of the west." Garraghan, op. cit., II, 612.

20 Darling was a mixed-blood Potawatomie. His name appeared a few years later in father Duerinek's diary "1857. Febr. 4. Forwarded to Co.. S.D. Harris, Columbus Ohio, six dollars to pay in full for a club of ten to subscribe for the Ohio Cultivator from February 1857-1858. Henry Rodierks, Louis Vieux, Francis Bergeron, Doctor L.R. Palmer, Ferryman Smity, J.B. Duerinek, Mrs. Joseph Bertrand, Joseph LaFromboise, Medard Beaubien, L. R. Darling, (St. Marys Mission, P.O.). Requested to send the copies put up in good wrappers." J.B. Duerinek, S.J., *House Diary and Accounts* (Unpublished; found in the Archives of St. Mary's College, St. Marys Kansas), p. 10.

21 Most likely the Bergeron mentioned in this entry is Francis Bergeron.

22 Louis Darveau was married to Cheta Bourbonnais. His daughter Eleonor was baptised in 1858. Records of first Communion and Confirmation 1851-1887, op. cit., p. 8

How one Native American feels about Columbus' 500th anniversary

By Owanah Anderson

In The IKHANA,

Newsletter of the American Indian/Alaska
Native Ministry of the Episcopal Church

Year after next we are in for merry-making, revelry, and fireworks that'll make the 1976 bicentennial celebration look like a three-year old's birthday party.

Here are some of the events in the making that I've heard about planned for the nation's celebration of the 500th anniversary of the "discovery" of America.

- NASA plans to send three solar-powered "space caravels" — named (what else?) the Nina, the Pinta and the Santa Maria — to Mars with \$25 million of our money

- Malcolm Forbes, before his recent voyage to the great beyond, had spent \$500,000 on a commemorative tour of Spain

- National Endowment for the Arts and Humanities is putting together a \$10 million exhibit and research. The official U.S. Christopher Columbus Quincentary Jubilee Commission is pushing forward, funded by a significant congressional appropriation, without an American Indian sitting among its illustrious membership.

What's there, really, to celebrate? We know that Christopher Columbus was no more the European "discoverer" of America than Pocahontas was the discoverer of Great Britain. Scandinavian Vikings already had settlements here in the 11th century, and British fisherman probably fished the shores of Canada for decades before Columbus even left Italy.

Native Americans had built great civilizations with many millions of people long before Columbus wandered lost into the Caribbean. There were at least 300 functioning societies with a sense of government, and language, history, culture and relationships with a creator. However, it was almost half a century after the historic voyage of the Italian sailor sailing under a Spanish flag before the great theological debates in Europe determined if we were, in fact, human ... with souls. It wasn't until 1537 that Pope Paul III issued a papal bull pronouncing: Hey, these people ARE indeed "true men." Human.

Should this nation celebrate invasion, genocide, slavery, and exploitation of the wealth of the land?

The Lakota Times says that honoring Columbus Day honors a legacy of genocide.

Columbus' log entry on his first encounter with the Arawak people of the Caribbean reads: "... they will make fine servants." He and his successors went at the "Indians" with genocidal ferocity; probably 3 million died from war, slavery, and labor in the mines on the island of Hispaniola (now Haiti and the Dominican Republic) in the first 15

years after 1492.

Autumn would hardly be complete in any elementary school without construction-paper replicas of the three cute ships — the Nina, the Pinta, the Santa Maria. Or, without the drawings of dear Queen Isabella, trudging down to the pawn shop to pawn her jewels to finance the voyage. To quote from The Lakota Times:

This myth of the pawned jewels obscures the true and more sinister story of how the junket got financed. The good Queen Izzie and her consort, Ferdinand, invested in his excursion ONLY on condition that Columbus would repay this investment with profit by bringing back gold, spices and other tribute from Asia.

This pressing need to pay off his debt underlies the frantic tone of Columbus' diaries as he raced from one Caribbean island to the next, stealing everything of value.

After he failed to contact the emperor of China, the traders of India, or the merchants of Japan, Christopher decided to pay for his voyage in the one important commodity he had found in ample supply — human lives.

He seized 1,200 Taino Indians from the island of Hispaniola, crammed as many onto his ships as would fit and sent them to Spain, where they were paraded naked through the streets of Seville and sold as slaves in 1495.

Columbus tore children from their parents, husbands from wives. On board Columbus' slave ships, hundreds died; the sailors tossed the Indian bodies into the Atlantic.

Because Columbus captured more Indian slaves than he could transport to Spain in his small ships, he put them to work in mines and plantations which he, his family and followers created throughout the Caribbean.

His marauding band hunted Indians for sport and profit. Beating, raping, torturing, killing and then using the Indian bodies as food for hunting dogs. Within four years of his arrival on Hispaniola, his men had killed or exported one-third of the original Indian population estimated at 300,000.

Within another 50 years, the Taino people had become extinct — the first casualties of the holocaust of American Indians. The plantation owners then turned to the American mainland, and to Africa for new slaves to follow the tragic path of the Taino.

Several church organizations, national, international, and by communions, have called for the Christian community to commit to the observance of the 500th anniversary of the voyage of Christopher Columbus in a manner which respects dignity of Native Americans.

Chronologically, these messages

have been issued by: The World Council of Churches Programme to Combat Racism, in 1988, at an international conference on Racism in Los Angeles.

Indian Ministries Task Force of Joint Action and Strategy, 1988, passed a resolution calling on its member communions to "resolve, reflect and analyze during the year 1992 the differing effects that Colonialism has brought to our various people; to analyze and assess the effects that Colonialism has had on both the colonizer and the Colonized; and to act faithfully and prophetically on their analysis, assessment and reflections.

National Committee on Indian Work of the Episcopal Church, in 1989 passed virtually the same resolution.

Lambeth Conference, the convocation of all bishops of the Anglican Communion held in England every 10 years, passed a resolution in 1988 which states in part: "This conference supports all efforts being made for the procuring of land and civic right for native indigenous people of the Americas especially in the light of the forthcoming celebration of the 500th anniversary of the arrival of Columbus in the new world in 1992." Proposed by Bishop Leake, the Primate of the Southern cone of South America; seconded by Bishop Leo Frade, Bishop of Honduras.

Explanatory Note: In 1992 a great celebration is being proposed to commemorate the arrival of Europeans and their culture, specially the Spanish Conquest. This arrival meant the destruction of many indigenous cultures and people as the Spanish, British, French, Portuguese and Dutch colonizers arrived. Signing the Resolution were the Primate of the Southern Cone of South America; the Rt. Rev. Robert

Townshend of Canada; the suffragan bishop of South and Central Mexico; the Primate of Brazil, the bishops of Honduras, Guatemala, Western Mexico and of South Dakota.

IN 1989, Executive Council of the Episcopal Church, the governing authority of the Church between General Conventions, adopted a resolution which reads:

Resolved, that the Executive Council of The Episcopal Church respect and affirm the dignity of Native Americans and call upon its member dioceses to analyze and reflect upon differing effects that colonialism has brought to our various people — colonizer and colonized — and to act faithfully and prophetically on that reflection as the Church in 1992 observes the 500th anniversary of the voyage of Christopher Columbus.

May 16-18, 1990: governing Board of National Council of Churches, meeting in Pittsburgh, PA, will act on a proposed resolution calling for a "faithful response to the 500th anniversary of the arrival of Christopher Columbus."

Jack Weatherford, who teaches at MacAlister College in St. Paul, MN, published a splendid book in 1988, Indian Givers. He says:

"American Indians had an attitude toward the natural world that anticipated modern ecology, and religious concepts and spiritual insights that were and are profoundly enriching for the rest of humanity, laws often more humane than their European equivalents, a collective summary of wisdom and experience almost totally ignored by the culturally arrogant white newcomers.

Columbus arrived in the New World in 1492, but America has yet to be discovered."

New summer enrichment program offered to state's Native Americans

Project SEE (Summer Education Enrichment) is brought to you by American Indian Research and Development, Inc. for the very first time. The two-year grant is funded for \$264,607 through the U.S. Department of Education, Office of Indian Education under Title V. SubPart 2 (PPD), Pilot Projects for Indian Children, discretionary grant. SEE will be offering gifted and talented American Indian students entering 4th, 5th, and 6th grade a 2-week summer enrichment program in June-July of 1991. The first site is tentatively scheduled for Cameron University, and the second site is tentatively scheduled for Oklahoma City Community College.

Project SEE will consist of instruction in math/computer education, ethno-science, creative dramatics, creative writing, visual arts, creative problem solving, career interest exploration, tribal/cultural awareness, leadership activities, and wellness/fitness.

Nominations for Project SEE will be accepted from students, parents, relatives, tribal and community persons, and school personnel. Any person aware of an Indian student with creative ability, leadership ability, task commitment, motivation, visual/performing arts ability, and/or Indian culture-related ability is strongly encouraged to nominate the student(s) to participate in Project SEE. If you have any questions or need further information please contact: Project SEE, AIRD, Inc., 2424 Springer DR., Suite 200, Norman, OK 73069; (405) 264-0671/0656 FAX (405) 264-5464

Area tribes participate in 'National Night Out'

In keeping with the "National Night Out" theme, a national event that was designed to send messages to criminals that neighborhood are organized and are against crime, Partners in Prevention (PIP) and Absentee Shawnee Housing Authority, jointly cosponsored, along with the Kickapoo Tribe Education Committee, a "National Night Out Block Party" on August 7, 1990, from 6:30 p.m. to 8:30 p.m. within the housing authority on Sue Lane.

PIP operates within the American Indian Institute, Anita Chisholm, director, and is a part of Continuing Education and Public Service of the University of Oklahoma. Wayne Sims is the Executive Director of ASHA, whose main office is located at P.O. Box 425 in Shawnee.

The purpose of the event was to mobilize the housing community into taking not only a stand against crime, but against drugs as well. PIP and the Absentee Shawnee Housing Authority have been working together to assist housing residents in their efforts to impact substance abuse in their housing and local community through prevention activities such as the recent Summer Activities Program, a six-week program emphasizing educational and experiential activities for native youth in grades K-12.

The event was attended by an estimated 100 adults and children residing at the housing authority, who enjoyed free hot dogs, watermelon, cookies, candy, and balloons, as well as prizes for participating in various games such as "Bango", the All version of Bingo, a "Coke" Walk, and volleyball.

Organizers of the event were Beverly Manley, Wynona Coon,

Debra Roundtree, Terrance Manley, Vernon Manley, all of McLoud; Jim Thorpe, Absentee Shawnee Housing Authority Housing Director; and Barbara Warner-Ross, Program Development Specialist for All and Training Specialist for PIP. The Kickapoo Tribe of Oklahoma Education Committee, represented by members, Loretta Gashytewa and Gloria Kootswatewa, provided

supplemental donations to assist in the event.

The PIP Housing Authority/Tribal team are currently developing plans for a drug-free Halloween party in October, as well as a series of Saturday activity days that will include video movies, volleyball, and other games as alternative activities for local youth. Persons interested in helping with the

development and implementation of these events are welcome to attend the PIP planning meetings, which are currently scheduled for each Monday night at 7:00 p.m. at the Absentee Shawnee Housing Authority Community Building in McLoud. For more information can contact the Partners in Prevention staff at (405) 325-4127 or call 1-800-522-0772, ext. 4127.

Wisconsin agrees to keep peace during spearfishing

The Wisconsin Legislature's Joint Finance Committee voted June 13th to pay \$2.1 million in law enforcement costs for keeping the peace on northern Wisconsin boat landings during the Chippewa Indians' spearfishing season this year.

The law enforcement costs were needed to protect Chippewa fishermen at the boatlandings from angry protesters belonging to anti-treaty organizations in the state like Stop Treaty Abuse and Protect American Rights and Resources, both based in northern Wisconsin.

About \$1.6 million will go to local law enforcement agencies, \$510,000 to the state Dept. Natural Resources, and \$31,400 to the state Department of Military Affairs.

The sum is almost \$1 million more than last year, said John Montgomery, deputy state budget director.

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SATURDAY EVENING SPECIALS: Oct 6th & 27th

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All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

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Chairman says state 'trying to kill goose that could lay golden egg'

Continued from page 1

person who lives in Sallisaw and buys cigarettes in Fort Smith with Arkansas tax stamps on the package and a person who lives in Shawnee and buys cigarettes on Citizen Band Potawatomi trust land with tribal tax stamps on the package. The U.S. Supreme Court and the U.S. Congress have defined the land held in trust by the United States within the original Potawatomi reservation boundaries as the exclusive tax jurisdiction of the tribe. Even Article 2, Section 1 of the Oklahoma Constitution provides that the state does not have jurisdiction over Indian land.

"Only five states in the Union

"All we can do is circle the wagons and hold onto our scalps, because the cavalry won't come to save us."

— Chairman John A. Barrett Jr.

decided to adopt Public Law 280, a federal statute allowing state jurisdiction over Indian land, and Oklahoma is not one of them. Oklahoma did not then and does not now want the responsibility of providing congressionally mandated services to Native Americans. The state Department of Commerce recognizes the industrial development opportunities available

through cooperation with the state's tribes, the attorney general recognizes those opportunities, but the Oklahoma Tax Commission wants to kill the goose that could lay the golden egg. The tax commission can only see a fast buck in grabbing tribal tax revenues. Greed and near-sightedness do not lead to progress.

"All we can do is circle the wagons and hold onto our scalps,

because the cavalry won't come to save us. We can only hope the U.S. Supreme Court will not try to legislate a judicial action and the Congress will remedy this gross injustice in a constitutional manner by passing a just law."

The "original Potawatomi reservation" covered the area between the Seminole County line on the east and the Indian Meridian in eastern Oklahoma County on the west. Its northern boundary was the North Canadian River and the southern boundary was the South Canadian River. Most of Potawatomi County, including all of Tecumseh, is in that area, although little of the land actually remains in trust for the tribe.



In your opinion ...

HowNiKan:

I wanted to comment on the article "Who should keep the wheel?...Three-way battle underway over sacred site." While I agree, in principle, with the goals of Medicine Wheel Coalition of Sacred sites, I do not necessarily agree with several comments made in this article.

Recently, my husband, a friend, and I made a pilgrimage through many ancient sacred places including The Medicine Wheel, the Black Hills, and Pipestone National Monument. For the two or two and one-half hours that we stayed at the Medicine Wheel praying and conducting our ceremonies we did not meet with, or even sense, any

disrespect from other visitors to the Wheel. There were at least 6 different vehicles that arrived and departed during that time. Most of these people conducted themselves as they would if they were visiting a famous Christian church, and instructed their children to behave in a like manner.

Granted there are undoubtedly some ignorant, and disrespectful, entities who visit this sacred site. Unfortunately these types of people exist in all of the races of the world. However, I think it is important to remember that there are many heart-friends out there awaiting the opportunity to know us a little

better.

Shayshoshewa Westin
Boise, Idaho

Thanks for scholarship

Dear Ms. Farrell:

I would appreciate it if you would advise the tribe (and especially the Scholarship Committee) that I have successfully completed the requirements for my Master of Science degree in Criminal Justice Administration effective as of the end of the summer session on August 10, 1990. I would like to express my earnest appreciation for the financial assistance and the encouragement that my fellow Potawatomi have extended. I hope to be able to bring credit to all of

you in the future.

Again, my genuine thanks and may the Great Spirit of our ancestors smile on all of you.

Sincerely,

Philip K. Pruner
Oklahoma City, OK

Needs help with research

Editor, HowNiKan:

I am researching blood degree on Leo Bourassa and would appreciate information of descendants of Josephine Bourassa Roberts.

Would you please contact me:

Leon Cross, Grandson of Leo Bourassa
Box 4, Bowlegs, OK 74830
PH: 405-398-4575